

LEAST WITHOUT LABEL

LORD

THE INSTRUCTOR,

MAGAZINE



ISSUED SEMI-MONTHLY

Devoted to the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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by George Q. Cannon,
SALT LAKE CITY, UTAH.
143 W. SOUTH TEMPLE STREET

To Patrons and Advertisers.

CATECHISM ON THE BOOK OF MORMON.

"EVER CONSTANT,"

OXFORD, BASILE R AND COMMON

THEir TESTIMENTS

THE Juvenile Instructor

ORGAN FOR YOUNG
HOLINESS TO THE LORD.
LATTER-DAY SAINTS.

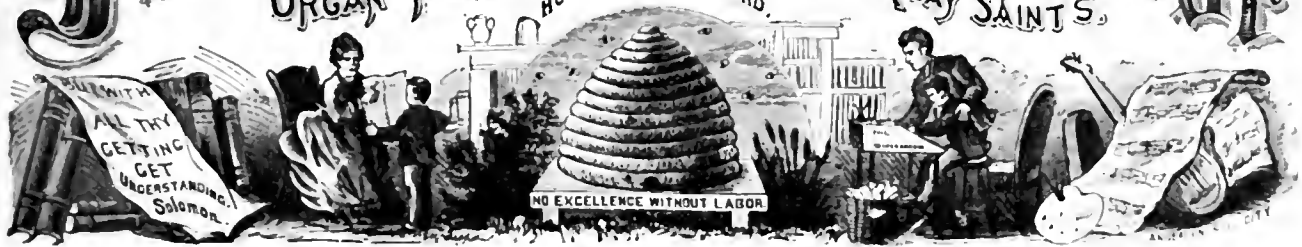
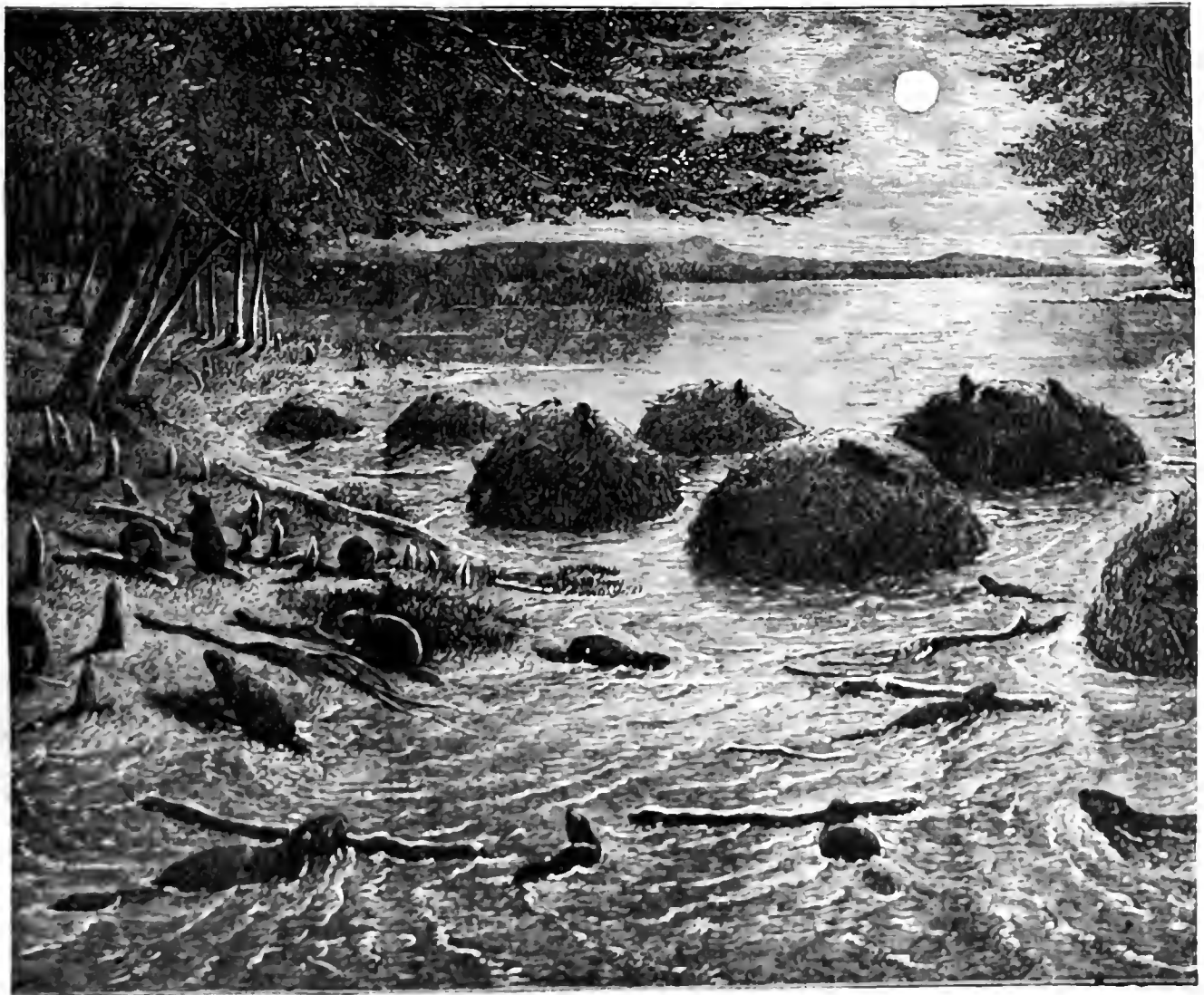


Illustration of a beehive in the center, with a banner below it reading "NO EXCELLENCE WITHOUT LABOR". To the left, a man and a woman are working with a banner that says "BUT WITH ALL THY GETTING GET UNDERSTANDING. Solomon." To the right, a man and a woman are working with a banner that says "BUT WITH ALL THY GETTING GET UNDERSTANDING. Solomon." The background shows a landscape with a building and a tree.

VOL. XXI.

SALT LAKE CITY, OCTOBER 15, 1886.

NO. 20.



BEAVERS AT WORK. (S. F. C.)

BEAVERS AT WORK.

THE small animals seen in the accompanying engraving are, we imagine, very little known to the majority of our young readers, except by name. Some years ago they were quite numerous in parts of this Territory, but because of the value of their fur they were hunted and killed until now they are real curiosities.

The beaver, exclusive of the tail which is about ten inches long, measures usually two feet, and is covered with a fur composed of two kinds of hair, one somewhat coarse and long, the other silky and very close set. Their hind feet are webbed, so as to assist them in their movements in the water which they prefer to inhabit, they never going far on the land unless driven to it by necessity. The tail is broad and flattened horizontally, and is covered with scales; it is used to aid them in their movements in the water. The front teeth of this animal are very sharp and the enamel is remarkable for its hardness. They are able to gnaw with rapidity very hard substances, and before files were introduced among the Indians of this continent the teeth of these animals were used for carving weapons of bone.

Flowing and deep waters are generally selected by the beaver for the formation of its home, though lakes and ponds are sometimes chosen. When the animals build in streams where the water supply is not sure, dams of different shapes are constructed. When the water is slow of motion the dam is made nearly straight, while in a swift-running stream a curve is constructed with the convex side placed to resist the pressure of the water. These dams are made of drift-wood, and various willows that grow on the banks; with stones and mud so intermixed as to make it very strong. An eminent naturalist says: "In places which have been long frequented by beavers undisturbed, their dams, by frequent repairing, become a solid bank, capable of resisting a great force both of ice and water; and as the willow, poplar, and birch generally take root and shoot up, they by degrees form a kind of regular planted hedge, which I have seen in some places so tall that birds have built their nests among the branches."

Their houses, of which quite a number are often built in the same colony, are formed of the same materials as the dams. The beavers as seen in our engraving are in the act of constructing their residences. From four to eight animals occupy each dwelling. Some of the houses even have partitions in them. The wood used in building is carried in the teeth of the little laborers, and the mud in the forepaws. Work is always carried on at night and with great dispatch. In the late Autumn of every year the houses are carefully covered with fresh mud which soon freezes and becomes as hard as stone, thus resisting the efforts of wolves and other animals to disturb the inmates.

When a general thaw sets in during the Spring the beavers leave their homes and wander about till the leaves begin to fall when they return and repair their neglected habitations and lay up their Winter supplies.

NATURE A LESSON TO US.—Nothing surely can be better adapted to turn man's thoughts off his own self-sufficiency than the works of nature. Wherever he rests his attention, whether on matter organized or unorganized, there he will discover convincing evidence of his own ignorance; and at the same time, the omnipotence of a first great cause will be impressed on his mind, and influence his understanding.

AFTER EXILE.

BY VASSILL.

CHAPTER XVI.

(Continued from page 299.)

WHILE the dread experiences of Siberia—underground toil, poor food, freezing weather and the danger and agonizing suspense of an escape—were Vladimir's portion, Olga was alternating between St. Petersburg and Berovitchi in a state of anxiety bordering on madness.

The poor old Aunt Veranil was dragged about from one place to the other, until she lost all patience: and a thousand times most heartily she wished her brother back at the head of his household.

Michael did much, in the early days after Count Nestor's departure, to soothe and calm the mind of the princess. The faithful fellow, after some months had elapsed, promised that he would even take a journey into Siberia to find Vladimir, if Olga desired. He was about to put this foolhardy plan into execution when he was stricken with a sudden and dangerous illness at St. Petersburg.

As soon as the princess was deprived of this mainstay her courage departed; and filled with grief and despair, she determined to seek an audience with the czar, and plead boldly and in person for the life of her beloved friend.

Not daring to breathe a word of her intention to her aunt, Olga was obliged to plan and execute her hazardous project alone.

After much trouble, she gained an order of admittance; and one day, when the Winter season with its wealth of gayeties had again come to the Russian capital, Olga was ushered into the presence of the emperor.

Alexander heard her piteous supplications through, but he gave no sign of yielding. He who could be merciful just to millions of serfs, could be hard as iron to a woman's tears. When Olga rose to her feet, the czar said:

"My child, you are disloyal to your country when you love a traitor. Vladimir Pojarsky, like his father before him, was a foe to Russia. His sentence was just and cannot be revoked. Go, daughter of Nestor Ivanovitch, and tear such an unworthy affection from your heart."

The princess wept no longer. Her indignation had dried her tears while yet they hung upon her eyelashes. And she dared to say:

"Oh, my great emperor, you wrong yourself when thus you wrong a noble youth. You wrong a defenseless woman, too; for I love not a traitor, but a patriot—one who would die for you or fatherland. Could I but know him to be a foe to you or Russia, I would hate him as much as now I love him."

Olga withdrew, her last hope broken. She went to her father's palace in the Nevski Prospekt, where old Michael was lying in the delirium of his illness. And after a few directions for his welfare, she hastened away to Berovitchi.

The princess, in the cold loneliness of her country home, did not pine away and die. But she grew very sad; and the Aunt Veranil forgot disgust in sympathy.

Nearly a month after Olga left St. Petersburg, old Michael suddenly appeared at Berovitchi. He was thin and pale and had to be supported from his sledge. He tottered as he walked to the apartments of the princess, whither he demanded that he should be instantly conducted. Once there, he begged

his astonished mistress to dismiss her attendants and give him a private audience.

When they were alone he gasped: "Give thanks to the good God, my Lady; and pray for His further blessing! Vladimir Pojarsky is safe and well in St. Petersburg. With him is his own father—not dead, and yet come back almost from the dead!"

Olga stared at him as if she believed this but the wandering of a mind unsettled by long illness. But there was no tinge of madness in his manner; and at length she began to cry softly. Placing her hands with a coaxing gesture upon the old man's shoulders, she sobbed:

"My good, dear Michael, if this be not some sad mistake, to leave me more than ever hopeless, compose your strength, I implore, and tell me all."

"Princess," replied Michael, "this is no dream. Two weeks ago, just as I was regaining my senses, I found Paul Oserov sitting by my bedside. I recognized him in a moment as the soldier who helped me at Kostroma. I spoke to him as well as I was able and begged for news of Lieutenant Pojarsky. He motioned silence until I could send the nurses from the room; and then he told me that he had been obliged to feign himself a messenger in the count's service in order to gain admittance to my room. He whispered that he had brought General Feodor Pojarsky and Lieutenant Vladimir back from Siberia; that they were concealed in St. Petersburg, but were in great danger; and that we must hastily devise some measure for their safety. I roused myself to the utmost, and after much painful consideration, I advised him to bring them to the palace and introduce them as new servants of the Count Ivanovitch, employed in Paris and sent from that city to their new home. Up to the hour of my departure, which I hastened as much as possible, the plan had worked admirably. But I fear the future. They must be removed at any hazard from St. Petersburg; and possibly from Russia. But the lieutenant declares though his life pay the price, he will see you; and that grim old lion, the general, sustains the mad youth in his resolve."

"Michael," cried the princess, "they must come to Berovitchi. Here they will be safe. You can keep up the deception regarding their character. Here I will meet General Pojarsky and his son; and then with my aunt, I will go to St. Petersburg and seek some means to help them."

Impatient as Olga and old Michael were a considerable delay was necessary. The aged servitor was prostrated with fatigue and no one else could be trusted with the mission.

At last he was able to take the journey and was carried to the railroad under care of the princess herself.

Olga bade him adieu with a silent pressure of the hand and a glance from her tear-bedimmed eyes.

Michael had his instructions to spare no pains to make the Pojarskys safe beyond the fatal reach of the police or military authorities; and to take the two proscribed exiles, with faithful Paul Oserov in attendance, to the Ivanovitch country seat near Berovitchi.

With wonderful fidelity and discretion, Michael fulfilled the trust. A few days saw the general, his son and Oserov at Berovitchi. And within an hour of the time of their arrival, Olga had kissed the hand of the old general and had pledged herself in his presence to his son. The meeting was full of mingled joy and pain; but they all bore stoutly up, and the old general declared that it was rank ingratitude to repine at their present situation, even though they were surrounded by dan-

ger—for the worst was past, since even death in Russia would be preferable to life in Siberia.

Small time the princess allowed for visiting or love-making. She announced that the next morning she must take train for St. Petersburg.

That night, Vladimir and his father were engaged in writing until a late hour.

When the time came for the departure of Olga, they were permitted to bid her farewell. Michael was to accompany her; and just before the final moment Vladimir took the old man to one side and pressed a letter into his hand, saying:

"Give this to a messenger who will call for it at the count's palace. He will ask for you, and when he meets you, will whisper my name. Do not show the letter to anyone else, as you value our lives."

When they were well on the journey, Michael carefully took the packet from his bosom and looked at the address. It was:

SERGIIUS PLUTENOFF.

To be held until called for.

Michael knew enough of Vladimir's affairs, to be aware that Plutenoff was a disaffected and suspicious person, association with whom had been one of the causes leading to the lieutenant's exile; and when the old servant saw this evidence of the renewal of an acquaintance so fatal, he was astounded and shaken.

For a time, his faith in Vladimir failed. He even believed that the lieutenant meditated some plot with the vicious Nihilists. During the remaining hours of the journey, he was plunged in a painful study; from which he roused himself at St. Petersburg to mutter:

"Once at home in the Nevski Prospekt, I will show this letter to the princess and warn her against these disloyal Pojarskys—father and son; and at all events, this letter must never reach the wretch Plutenoff."

(To be Continued.)

HONESTY.—Incidents like the following always remain in schoolmates' memories. There ought to be more of them. "In a country school," says an old school teacher, "a large class was standing to spell. In the lesson was quite a hard word. I put it to the scholar at the head and he missed it.

"I passed it to the next, and the next and so on till it came to the last scholar—the smallest of the class. He spelled it correctly, at least I understood him so, and he went to the head, above seventeen boys and girls, all older than himself.

"I then turned round and wrote the word on the blackboard, so that they all might see how it was spelled. But no sooner had I written it than the boy at the head cried out—

"Oh, I didn't say it so, Miss Wilson! I said *e* instead of *i*."

And he went back to the foot of his own accord, quicker than he left it, worthy of more esteem for his honesty than he would ever have for being the best scholar.

A MAGPIE'S AMUSEMENT.—There is a story told of a tame magpie which was seen busily employed in a garden gathering pebbles, and, with much solemnity and a studied air, dropping them into a hole about eighteen inches deep, made to receive a post. After dropping each stone, it cried "Curraak!" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.

FOR OUR LITTLE FOLKS.

MANNERS AT HOME.

If you would like to become mannerly and polite, as every boy and girl should, the best way to do so is to practice good behavior at home. Politeness is not to be learned from books alone: it must be learned by practice as well.

Now if a person wished to sing a song before a company he would take care to practice it over and over many times at home before he would dare to sing before a lot of strangers. So with good manners: if we wish to act politely before company we must learn to do so by being polite at home, then it will be very easy for us to appear so when out on a visit.

But if a person is rude in his behavior towards his brothers and sisters or parents at home he will appear very awkward in trying to act politely when in the midst of strangers. It will be so unnatural to him that he will be almost sure to make some mistakes and become confused. Then how bad he will feel if he finds that the company he is with notice his awkwardness!

Good manners should be observed at home not only to make us appear polite in society, but because it is our duty to treat our parents, brothers and sisters with respect and kindness. We should treat such dear relatives better, if anything, than we would strangers or mere acquaintances. They have more regard for our welfare than others can have, and will try more to do good to us and make us happy. Again, we will feel happier and make others so by being kind and polite at home.

Home is the place for all, and we should make it as pleasant as possible by acting kindly towards those who are found there. X.

NOT BY HALVES.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

Do not make a pure excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

BIJOU'S CHICKEN BONE.

Bijou was a Spitz dog, with long, white, wavy hair, drooping ears, and beautiful brown eyes.

He was a great pet and favorite; was kept very clean, and allowed to stay indoors or out, as he pleased.

His name is the French word that means jewel, and, no doubt, was given him because he was so much valued.

The house which was Bijou's home was joined to another by a broad veranda, which ran between the two.

This veranda was Bijou's favorite place. He usually carried his beef and chicken bones there, and would lie on a mat, comfortably watching his neighbors.

One day a hungry dog saw a bone that Bijou had left, took it to the mat at the door of the next house, and began to champ it.

Bijou was at the window. He sprang out with a fierce growl, seized the bone, and carried it back to his own mat.

"O, you greedy dog!" said his mistress, "you could not eat any more yourself, and that poor dog is half-starved."

Bijou must have understood her tone, if not her words, for he instantly picked up the bone, returned it to the hungry dog, and quietly watched him from his own window, with a good-natured, satisfied face.

COLOR PUZZLE.

BY WM. F. NELSON.

I went to Mrs. ———'s store to buy some ———
ing to clean my mother's spoons, and some ———ing
for the clothes; and on my way home I called on
Mrs. ———ing to ask what kind of ———ing she used,
and she gave me some nice ———ing apples.

Fill the blanks with names of colors, so that
the whole will form a properly-constructed sen-
tence.

THE answer to the Enigma published in No. 18
is SNOW. Correct solutions have been received
from Wm. Brewer, Hennefer; J. W. Booth, Alpine;
Eunice C. Wood, Rockland; Ezra Christianson,
Manti; Octave F. Ursenbach, Morgan City; C. L.
Berry, Salt Lake City.

ANSWERS TO QUESTIONS IN NO. 18.

1. Who were the missionaries set apart for the first foreign mission of the Church? A. Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, Jno. Goodson, Isaac Russel and John Snider.

2. Who was set apart to preside over this mission? A. Heber C. Kimball.

3. When did the missionaries sail from New York, and when did they arrive in England? A. July 1st 1837, and landed in Liverpool on the 20th of the same month.

4. When and where did the first preaching by Latter-day Saint Elders occur in England? A. On the 23rd of July, 1837, in the church of Rev. James Fielding, in the town of Preston, Lancashire.

5. When did Joseph leave Kirtland again for Missouri, and for what purpose? A. On the 27th of September, 1837, to visit the Saints and establish other places of gathering.

6. What new publication was issued in Kirtland about the 1st of the next month, and what paper did it succeed? A. The *Elder's Journal*, which succeeded the *Messenger and Advocate*.

7. When was it discontinued, and for what cause? A. Sometime in December, the printing office in Kirtland being destroyed by fire.

8. When was the first general conference of the Church held in England and how long was this after the arrival of the missionaries there? A. On the 25th of December, 1837, three month's after their first meeting was held there.

9. How many did the Church in England now number? A. About one thousand members.

QUESTIONS ON CHURCH HISTORY.

1. Who were the first Apostles cut off from the Church for their transgression? 2. When were they excommunicated? 3. When were the corner stones for the Lord's House in Far West laid? 4. Owing to the unpleasantness occasioned by so much apostasy in Kirtland, what did many of the Saints residing there conclude to do? 5. When did the first company leave Kirtland, and what did it number? 6. When was the revelation on tithing given? 7. In answer to Joseph's inquiry, what important command did he receive from the Lord on the same day? 8. Name the men who were thus called by revelation to the Apostleship?

A WONDERFUL COCKATOO.

THERE is a great cockatoo in one of the islands of the Indian Ocean, near New Guinea; it is as large as a full-grown pheasant, and it is of a jet-black color. The bird is remarkable for its immensely strong bill, and the clever manner in which it is used. The bill is as hard as steel, and the upper part has a deep notch in it. Now the favorite food of this cockatoo is the kernel of the Canary nut; but there is wonderful ingenuity required to get at it; for the nut is something like a Brazil nut, but it is ten times as hard. In fact, it requires the blow of a heavy hammer to crack it; it is quite smooth, and somewhat triangular in shape. The cockatoo might throw the nut down, but it would not break, or it might hold it in its claws like parrots usually do with their food, and attempt to crush it; but the smoothness of the nut would cause it to fly out. Nature appears to have given the possessor of the wonderful bill some intelligence to direct its powers; for the cockatoo takes one of the nuts edgewise in its bill, and by a sawing motion of its sharp lower beak makes a small notch on it. This done, the bird takes hold of the nut with its claws, and biting off a piece of leaf, retains it in the deep notch of the upper part of the bill. Then the nut is seized between the upper and lower parts of the bill and is prevented slipping by the peculiar texture of the leaf. A sharp nip or two in the notch breaks off a tiny piece of the shell of the nut. The bird then seizes the nut in its claws and pokes the long, sharp point of its bill into the hole, and picks out the kernel bit by bit. The cockatoo has a very long tongue, which collects each morsel as it is broken off by the bill. This is a wonderful process, for it is quite clear that without the leaf nothing could be done, and it proves how certain structures in birds are made to destroy certain parts of plants.

The following named persons have answered the questions in No. 18: Heber Scowcroft, W. J. C. Mortimer, Samuel Stark, H. H. Blood, Avildia L. Page, Leone Rogers.

"WHAT did you get?" she asked, as he returned from a two-day's deer-hunt. "Got back!" was his cool reply.

A MAN advertises for "competent persons to undertake the sale of a new medicine," and adds that "it will be profitable for the undertaker."

AN INTERESTING JOURNAL.

BY WILLIAM CLAYTON.

(Continued from page 291.)

Sunday, April 25, 1847.—We are about fourteen miles from the main branch of the Platte River; and it is said that if we travel one hundred miles further upon this fork we shall still be but thirty miles from the main branch. Brother Elijah Newman was baptized in the lake to-day for the benefit of his health, by Elder Tarlton Lewis. Brother Newman had been afflicted with the black scurvy in his legs to such an extent that he could not walk, except with sticks or crutches. But after the baptism and confirmation, he returned to camp without any help. Soon after 5 o'clock, p.m., a meeting was held at President Young's wagon and much instruction imparted. Later, another assemblage convened and it was decided that eight men should be selected to ride the eight horses of the company, not used in teams, and hunt for buffalo and other game upon our journey. Eleven hunters, to proceed on foot, were also chosen. Caution was given in relation to chasing the buffalo unnecessarily.

Monday, April 26.—This morning, about half-past 3, an alarm was sounded. Three guards stationed to the north-east of the camp had discovered a body of Indians crawling toward the wagons. Alarm had been first manifested by one of the horses. Noticing this, the guards had proceeded towards the spot; and, listening intently, had heard something rustling in the grass. It was at first believed that the noise was made by wolves; and a gun was discharged in the direction whence came the sound. Instantly six Indians sprang up and ran from the place. Another gun was then discharged at their retreating figures and the camp was alarmed. A stronger guard was placed around the camp and a charge of canister was placed in the cannon. The day was breaking when this took place, the moon having just gone down. After daylight the footprints of the Indians could be plainly seen, where they had come down under the bank and sometimes stepped into the water. No doubt their object was to steal horses; and they would have succeeded in their plan if the guard had been found asleep, for the camp was only formed in a half-circle and some horses were tied outside. However, the prompt attention which they received from our sentries will have a tendency to show them that we are constantly on the watch and may deter them from making another attempt. Orders were given for the tents to assemble for prayers this morning, instead of prayers being held at each wagon. President Young has notified me that, as soon as my health will permit, he desires me to assist Brother Bullock in keeping the minutes of our journey.

The company started out at 8 o'clock this morning. As there was no road, Presidents Young and Kimball, with George A. Smith, Amasa Lyman and others, traveled ahead on horseback to point out a way for the train, the horse teams traveled first in the train to break down the strong grass so that it may not hurt the feet of the oxen. The hunters started out in different directions, keeping only a few miles from the wagons. We journeyed about seven miles before noon and then stopped beside a few little holes of water to rest and feed teams. From this spot, which is slightly elevated, can be seen the remains of an old village or Indian fort, across the river. The land here looks poor and

sandy. The sun beats down with great force and makes us parched and feverish.

We traveled slowly this afternoon, making only about seven miles in four and a half hours. We crossed two sloughs, the first encountered since leaving Winter Quarters. The land is more uneven than on the other side of the river, and we were obliged to make new road all the way. We camped at night in a deep hollow where the wagons are almost out of sight from the surrounding country. About a mile back from this spot are the remains of an Indian village; all the lodges are thrown down. Around the village the Indians appear to have had an extensive field or garden, as a wide stretch of ground is broken and bears marks of having been cultivated.

About 8 o'clock at night Joseph Mathews came into camp after a search for his horses. He reported that an Indian had just ridden away on a horse which Mathews believed to be one of Brother Little's animals, which was found to be missing. A mare belonging to Dr. Richards was also gone. As soon as the alarm was given, five or six of the brethren mounted their steeds and gave pursuit, but without avail for they could find neither horse nor Indian. When this party returned, Presidents Young and Kimball, with a number of others, went out on horseback to continue the search. They hunted until 11 o'clock, but failed to find the missing animals. These horses were among the most valuable we had.

Tuesday, April 27.—During the last night, the guards fired twice at objects moving outside our lines—probably wolves. O. P. Rockwell and myself started back before breakfast to look for tracks of the lost horses. We followed one trail some distance into the brush, but at length returned as we had no arms. At 8, a.m., O. P. Rockwell and several companions took the back trail to search for the missing horses. The train started about the same time, with President Young and others in advance to point out the road; and we proceeded twelve miles before camping—the design being to reach the main branch of the Platte.

When we stopped at noon, the brethren dug several holes and obtained enough water for our own use, though not for our teams. There is no stream hereabouts. Brother Woodruff and others killed an antelope. We again took up our journey shortly after 3 o'clock; but after traveling two miles some of the ox teams gave out and were obliged to stop for rest and feed. The rest moved on two miles further to a place where water and grass were good, and here we located for the night. President Young and others went back with mules and horses to assist those persons whose teams are exhausted. Rattlesnakes are numerous; and Luke Johnson has killed a very large one. Near 7 o'clock O. P. Rockwell and companions came into camp, after their search for the stolen horses. They report that they went back to a spot within two miles of our last Sunday's encampment. From this place, looking off towards the river, they saw some object moving in the grass at the foot of a high knoll. They proceeded towards it, thinking that it was a wolf; and when they were within twelve or fourteen rods, Porter leveled his gun with the intention of shooting. At that instant more than a dozen Indians sprang from the grass. They were all naked, except for breech-cloths, and were armed with rifles, and bows and arrows. They advanced towards the brethren; but the latter got their weapons in readiness and told the Indians to stop. When the Indians observed this, they began to make peaceable demonstrations and to cry, "Bacco! Bacco!" The brethren said they had no tobacco; and then one of the savages approached Brother Mathews, apparently to shake hands with him,

but all the time keeping his eye on the bridle of Mathews' horse. He was just getting within reach of the bridle, when Brother Brown pointed a cocked pistol at him and shouted to him to go. The sight of the pistol ready to be discharged caused the Indian to retreat precipitately. The Indians then made signs to the brethren to go with them lower down the river; but Porter and his companions, believing that a larger party of Indians were in ambush, turned back for camp. They had no sooner done this than the savages fired several shots at them. The brethren turned to face their foe; and the Indians fled towards the timber below, where probably their companions lay in ambush. Porter and his men did not fire a shot at the Indians, neither before nor after the treacherous attack of the savages. Tracks of the missing horses were found, and the brethren returned fully satisfied that the Pawnees have secured these valuable horses. Doubtless the Indians intended also to secure by some means the animals ridden by Porter and his companions; but were foiled in the attempt.

(Concluded.)

ORIGIN OF NATIONS.

BY DANIEL TYLER.

CHRISTIANS generally content themselves with the understanding that we all sprang from Adam and Eve or that we are Americans, English, Welsh, Danes, etc. It is not strange then that the youth of Zion are not as a whole well posted on the subject of the best organized nations.

From Adam to Noah we have two distinct races both of whom sprang from the sons of Adam—Cain and Seth. Prior to the flood, however, we have no record of the inhabitants of the earth being distinguished by separate nationalities.

The nation known as the Hebrew sprang from Eber, a grandson of Noah.

Of this nationality were Abraham, Isaac, Jacob, the twelve tribes of Israel and the Arabs. The last named sprang from Ishmael, the son of Abraham by his wife Hagar. The Persians, Assyrians and several other nationalities also sprang from Shem.

From Ham came the Canaanites, Ethiopians, Philistines, Babylonians, Ninevites, and Egyptians.

From Japheth we have all of the Gentile nations, including Germans, Scandinavians, French, (or Gauls) Armenians in Asia, Caucasians, Ionian Greeks and several other ancient nations. The foregoing facts are contained partly in the tenth chapter of Genesis and partly in profane history.

If my young readers will take the trouble to follow up this subject they will find a broad field of useful information.

What I have written may suffice for the beginning or origin of nations, but I should, perhaps, answer a natural query as to how so many from the Gentile nations gather with the Saints and are informed by the patriarchs that they are of the seed of Abraham who descended from the Hebrews or Shem and not of Japheth who was the father of all the Gentile nations except those who assimilated with them. This is easily explained. The facts are that when the Israelites were led away by the Assyrians they intermarried and many left the camps of Israel as they now do; hence the saying:

"Ephraim hath mixed himself among the people."

Other tribes did the same, but not to so great an extent.

EXPERIENCE WITH AN EVIL SPIRIT.

BY R. B. Y.

WHEN in England a few years since, laboring as a missionary, I happened to have the opportunity of holding meeting in South Church of the county of Durham. Quite a number of people had assembled, and I experienced considerable freedom of spirit in delivering my message. I had been addressing the congregation a short time when my attention was attracted by one of the local Elders touching me and pointing to a young man sitting near the end of the table which I was using as a stand. On looking in the direction indicated, I beheld a person apparently in the greatest distress. His face was distorted in a frightful manner, as though he were undergoing the most intense bodily suffering, and his head was turned around much further than it can be naturally, as though being twisted by some unseen but strong personage.

I motioned to a local Elder to come and assist me in administering to the afflicted youth. Without drawing any particular attention to the incident, we then stepped forward and placed our hands upon his head. In the administration I rebuked the evil spirit, and immediately, even before our hands were removed from his head, he straightened up and again became natural. I then continued my discourse and very few of the audience knew anything about the occurrence which had just taken place.

After the close of the services the young man, who, by the way, had been investigating and was then very much interested in our doctrines, remained and I questioned him in regard to his sensations while in meeting. He replied that he had become very much interested in the sermon, and was just congratulating himself on the good influence which filled him, when he felt a heavy pressure upon his head. This increased until it seemed to push his head right down inside of his body, and a feeling of heaviness came over his whole person which was only relieved by the administration when all oppressive feelings were instantly removed.

When I first saw the contortions of the face and body of the young man I supposed he was in a fit, but he informed me that never during his whole life had he been subject to fits, nor had he ever before experienced such an influence as that which he then felt.

I was then convinced that an evil spirit had taken possession of his body, and through the promptings of the Holy Spirit I was led to administer to the afflicted and rebuke the power of Satan, with the result that it fled from before the power of the Almighty.

DOING GOOD.—It was remarked by Crabbe, "How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!" Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, OCTOBER 15, 1886.

EDITORIAL THOUGHTS.

A PROPOS to the subject of the Book of Mormon, concerning which we wrote in our "Editorial Thoughts" in our last number, we were much amused by reading some remarks made by a scientific gentleman in the East, respecting the visit which he had had from a Mr. Lamb, who professed to be a minister of the gospel in this city. This gentleman had never heard of Mr. Lamb, but he, (Mr. Lamb,) had heard of this gentleman's researches in ancient American history and civilization, and he sought him out to obtain information with which to combat the Book of Mormon. But we do not think that the Rev. Mr. Lamb will be in a hurry to quote his conversation as argument against the Book of Mormon.

He introduced himself by stating that he was heading a crusade against the "Mormon" Church. The effect of this announcement produced the very opposite effect to that he anticipated.

In this gentleman's opinion, crusades and crusaders are entirely out of place in the nineteenth century; but he did not interrupt his diatribe against the Book of Mormon whilst he only apposed the Bible to it. In fact, he was rather amused, for it was to him quite an interesting psychological study. But when he condemned the book in a very contemptuous manner for asserting the *absurdity* that anciently, in America, cattle, horses, sheep and the pig flourished, then he thought it was time for him to point out to Mr. Lamb in a polite manner, that he was not quite up to the altitude of his subject, and to his own ignorance of the zoological discoveries made on this continent. The gentleman informed him that Professor C. L. Marsh of Yale College, had discovered the fossil bones of seventeen different specimens of horses in the region of the Rocky Mountains, alone. Then he pointed to him that the buffalo (a kind of cattle), the Rocky Mountain sheep, that the peccary, (the wild American pig) still exists; and he concluded by advising him to consult Professor Marsh on the subject, before condemning, on that score, the Book of Mormon.

The gentleman thought that Mr. Lamb's confidence in his ability to attack the zoology of the Book of Mormon was not so great when he left him as when he entered his house. Upon retiring Mr. Lamb left for the gentleman's edification a copy of his book, containing four lectures against the Book of Mormon. He perused this book of Mr. Lamb's out of curiosity. He was surprised, he said, that such trash could be listened to and approved by men who call themselves intelligent. He did not consider it worth the paper on which it was printed.

In conclusion he remarked:

"That people should flock to hear such rhapsodies only shows to what extent prejudice and bigotry may pervert human reason."

WE would like to impress upon our young readers the importance of cultivating a love for the truth. It is a rare quality in this age for men and women to be so truthful and reliable that when they make a promise or a statement it can be trusted to the very uttermost. We know people who have been so loose all their lives in their statements, that when they relate anything, one must receive it cautiously and make some allowance for exaggeration. They will, and seemingly without designing to do so, deviate from the truth and tell the occurrence in a way that conveys a wrong impression. The persons who are in this condition are greatly to be pitied, and it doubtless arises from a careless habit of talking.

Parents should insist upon their children telling everything exactly as it happened, and not allowing them to fall into a loose and careless habit of talking.

Sometimes there are those who are fond of making fun, and they will color anything comical that has happened so as to raise a laugh. This is a foolish habit and should not be indulged in.

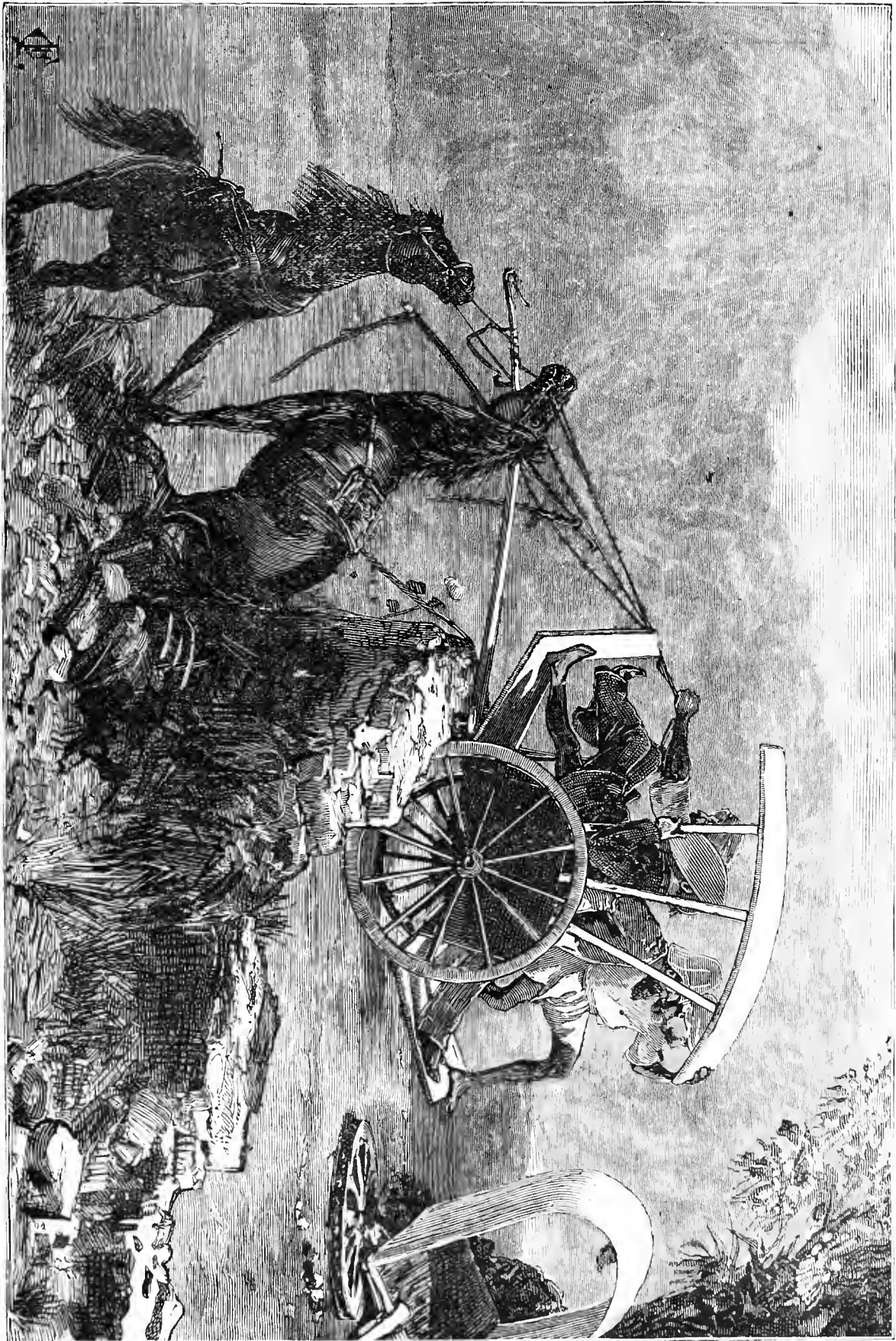
Every child should take the greatest pains to avoid giving wrong impressions. The value of this in future life cannot be over-estimated. It is a splendid character for men or women to have among their acquaintances that whatever they say can be thoroughly relied upon.

Another point that should be carefully observed by young people is, to never tell a story about a person, or about an occurrence, unless they know it to be true, especially if by so doing they should injure the reputation of anyone. This is an evil in our society; it may not be so great as among some people, but entirely too much so for Latter-day Saints.

If a person has heard a story about another, before giving it further circulation he should satisfy himself that it is true. Unfortunately, however, this is seldom done. Either through deafness or carelessness, or through a disregard for the truth, a man or woman starts a statement concerning another person; the one who hears it tells it to his friend; and in a very short time it passes to the community; and though it may be entirely false, it is believed because so many people have told it, and people, too, whose word generally can be relied upon.

Now it is very wrong to circulate a false statement, and the person who does so brings himself or herself under condemnation; and if this be persisted in, the Spirit of God will be withdrawn. The injury that has been done among our people by carelessness—to call it by no worse name—in this direction cannot be measured, and it is time we should reform in this as in every other practice that leads to evil.

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.



A SHORT CUT DOWN THE GOONSOOR GHAAT. (See Page 314.)

A SHORT CUT DOWN THE COONOR GHAUT.

BY NEJNE.

AN Englishman, long a resident of India, once wrote home: "I can get accustomed to most things in this curious land, and I have learned to bear most of my daily annoyances with the fortitude becoming a man and a Briton. But one experience of frequent recurrence in my somewhat unsettled life here, I never can and never will endure with patience. The travel is simply beastly."

Years have elapsed since that letter was written and now the luxurious railroad winds its sinuous way through much of India; and wherever the steam cars of civilization roll, that rude but expressive adjective, "beastly," is no longer apposite. But there are many places where the old modes of travel still hold sway; and people, Europeans and natives, are subjected to delay, accident and scores of other annoyances.

Coonor is one of the sanitary stations in the Neilgherry or Nilghiri Hills (Blue Mountains) in the Madras Presidency. It stands at an elevation of 6,000 feet above the sea level—that is, the higher portion of the town is at this altitude and occupies the crest of a range of hills which rise precipitously from a mountain called Coonor Betta. This is the part of the town occupied by Europeans. At some distance below, in a hollow, lies the portion of the Coonor which gives room to the Bazaar and the residences of natives.

The two divisions of the town are poorly connected by a winding mountain road, which is traveled in rude and unwieldy vehicles, often drawn by ill-trained and spiteful little beasts, which put the necks of their drivers into constant danger. The road is very steep and filled with sharp and awkward corners.

One moonlight night, some of the English officers in the upper town were about to visit a native residence, the luxurious bungalow of Zafir Balin, in the valley below, to which they had been invited to join in the festivities of dance and music.

In the dullness of their barracks life, trivial events assumed abnormal importance; and the officers determined to derive a month's stock of enjoyment from their trip. A horse race down the Coonor Ghaut was recklessly suggested and just as recklessly accepted. Major Graham and Lieutenant Porter matched an unknown team against the unknown team to be selected by Captain Shaw and Lieutenant Evans; each cart to carry four persons—two officers and their two servants—and the course to be from the gate of the barracks to the bungalow of the wealthy upstart, Zafir Balin.

As the early moon appeared a fair start was effected. Under the whips and shouts of the native drivers the frightened horses dashed madly away; and when they entered the narrow pass or *ghaut* the horses were even more excited than the men.

Either from superior mettle or greater fright, the horses of Shaw and Evans were several rods in advance when the mountain road was fairly entered upon; and, incited by yells and goads, they seemed to be putting still greater distance between themselves and their rivals. They rounded corner after corner of the dizzy road successfully, and at last were out of sight and hearing of the others. Emboldened by their good fortune, the captain and lieutenant would not permit the horses to be checked in their fool-hardy, headlong flight; and they were repaid for their temerity.

As they swung around a sharp curve, the driver's anxiety to save them from toppling over the hanging precipice led him to pull the horses sharply into the hillside. There was a sudden crash against an abutting rock; and then four physically demoralized persons crawled out from the wreck of their cart and viewed their disaster for an instant with rueful visages.

But no bones were broken and the horses, though broken loose from the cart, were still held by the native driver. So Evans laughingly proposed that they should mount the beasts and gallop on.

The project was accepted, each officer taking his servant behind him; and the vicious little brutes jumped and tore onward more madly than ever.

But before they could get away Shaw declared that he could hear the noise made by their approaching rivals.

He was not mistaken. In less than a minute after the first party left, Graham and Porter came rattling along. Their driver was carefully holding the centre of the road and bade fair to accomplish the turn of this hazardous corner in safety, when his unruly cattle caught sight of the wrecked cart.

With a vicious plunge to the right they went over the edge of the escarpment. Men and cart would have been dragged down in a fatal crash, but for the low stone wall which blocked the wheels of the vehicle.

The traces were broken but the reins held firmly; and in an instant Graham and Porter were out and trying to calm the affrighted and struggling horses.

The men disentangled the brutes; but no sooner was this act accomplished than the horses again began plunging downward. Graham and Porter followed as quickly as they dared, and after them came their jabbering servants.

It was a perilous descent—down a precipice more than a thousand feet—but by a marvel of good luck they all reached the bottom with only a few bruises. Here a hedge intercepted them and they were obliged to tear an opening for they could not retrace their steps.

Entering the plantation, their way was easy and they crowded forward. In five minutes they saw lights and heard strains of music. One of the servants declared that he recognized the gardens and the bungalow of Zafir Balin; and thus it proved.

Graham and Porter had taken the shortest cut down the Coonor Ghaut and soon were seated composedly in the bungalow's palatial apartments. Their clothing was somewhat disarranged, but they disguised this fact as well as possible.

Some minutes later Shaw and Evans entered the outer rooms, laughing and boasting. Their host met them, and as he understood English perfectly, they detailed the race and their own supposed victory with much enthusiasm.

"And you say," he asked, "that you left the Major Graham and Lieutenant Porter behind you?"

"Yes," replied Shaw, "and with the best of luck they'll scarcely get here this half hour; while if they should happen to meet with a smash-up like ours, we will probably meet them on our way back. Eh, Evans?"

The lieutenant laughingly coincided with his captain.

But Zafir returned:

"My respected friends, beware of hasty conclusions. Say no more if you wish to be spared chagrin: for your friends have been here many minutes in serene enjoyment of pipes and music."

Shaw and Evans refused to believe without ocular demonstration; and even when they stood face to face with their fellow-officers, they declared that some jugglery was being practiced.

Convinced at last—as they were obliged to be by the breathing, speaking presence of their friends—they paid the stakes but with many grumblings.

It was only when they all went home together in the morning light that the mystery was dissipated and Shaw and Evans saw how they had lost their “certain victory.”

When Graham and Porter came to look in the daylight at the place of their descent they were appalled by the danger which they had passed and they vowed that never again would they take the shortest cut down the Coonoor Ghaut.

RECOLLECTIONS OF THE PAST.

BY HENELE PIKALE.

(Continued from page 300.)

ACCORDINGLY, the next morning we did as directed, after which we went into breakfast. We saw Marshall going down the race after breakfast and before we had scarcely commenced work in the mill yard. I was busy preparing to put a blast of powder into a boulder that lay in the tail race near where the flutter wheel was when Marshall came, carrying in his arms an old white hat, looking very good-natured and pleasant, and said: “Boys, I believe I have found a gold mine,” at the same time putting his hat on the work bench that stood in the mill yard. In an instant all hands gathered around and sure enough in the top of his hat crown (the crown being knocked in a little) lay the pure metal. How much I know not, perhaps an ounce. The pieces varied in size from small particles up to the size of a grain of wheat; the most, however, being in thin scales. The coarse pieces were in little cubes and other shapes.

Azariah Smith took from his pocket a five-dollar gold piece and we compared the two metals. We could plainly see a difference in the looks which was due to the alloy in the coin.

All were satisfied it was the pure virgin gold, although not one in the crowd had ever seen gold before in its natural state. We were invited by Marshall to accompany him back to the spot where he had found it, where we saw other particles in the seams and crevices of the base rock. The gold fever at once set in. Marshall enjoined it on the mill hands not to say much about the discovery until we ascertained how extensive the mine was. We only spent a short time prospecting, when every man returned to his usual labor; but gold was the chief topic of our conversation.

Three or four days afterwards we began to be in want of provisions, for Sutter had neglected to send up supplies. Marshall said he would go down to the fort and see what was the matter and take our gold and have it tested. If I remember right, he was gone four days, and when he returned and was asked what it was, he said:

“O, boys; it is the pure stuff!” giving emphasis to his remark by an oath. Continuing, he said:

“I and the old Cap. [meaning Sutter] locked ourselves up in a room and were half the day trying it; and the regulars down there wondered what in hell was up, and surmised I had found a quicksilver mine; for, you see, there is a quicksilver mine found by a woman down towards Monterey. But we let them sweat. We found it agreed with the encyclopedia and we applied *aqua fortis* and it had nothing to do with it. We then weighed it in water by balancing the dust

against silver on a pair of scales held in the air. We let the scales down and when it came in contact with the water the gold went down and the silver up; and that told the story that it was the pure stuff.”

He said Sutter would be up in a few days and see for himself and to learn how the work on the mill was progressing, etc. A few evenings after this Marshall came into our shanty and said Sutter had arrived and that he was up at the other house.

“And now, boys,” said he, we have all got a little gold. I motion we give Henry [myself] some gold, and in the morning when you shut off the water, let him go down and sprinkle it all over the base rock; but not let on to the old gentleman and it will so excite him that he will set out his bottle and treat, for he always carries his bottle with him.”

This caused a hearty laugh; so early next morning we did as Marshall proposed. Just as we finished breakfast we saw the old gentleman coming hobbling along with his cane, Mr. Marshall on one side and Mr. Wemer on the other. As they neared our shanty we went out and met them. After shaking hands and passing the common salutations we were all invited to go along and have a general time prospecting for gold; but at this juncture one of Wemer's little boys ran past us down into the tail race, where he picked up nearly every particle and came running back almost out of breath to meet us. He reached out his hand and exclaimed:

“See what I have got!” having in his hand, for aught I know, to the value of fifty dollars or more. We did not dare to say a word lest the joke be turned and we lose our expected treat. As soon as the captain saw what the boy had he thrust his cane into the ground, saying:

“By Joe! it is rich!”

All hands went into the race and spent an hour, where the captain had the pleasure of picking up a few particles the boy had overlooked and from that day forward gold was found in the tail race. I advised Marshall to marry the woman who found the quicksilver mine if she was like himself, not married, saying to him:

“If this is what the tail turns out, I wonder what the head will do?”

(To be Continued.)

TRIALS OF LIFE—Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we deserved attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has perhaps provided or purposed for the trial of our virtue; these are best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, contradicts our humor—this habitual acquiescence appears to be more of the *essence* of self-denial than any little rigors or inflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.

THE RESURRECTION.

SCIENTIFIC AND SCRIPTURAL.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 286.)

AGAIN, what is the foundation of the sciences of phrenology, and also of physiognomy? Every advocate of these sciences must admit they are based upon the very fact which we are proving. Why can a phrenologist, by examining the texture of the skin, hair, flesh, etc., determine whether the spirit back of all is coarse or fine? Why can a scientist delineate spirit character by a mere examination of the building which the spirit has reared and inhabits?

How is it that the lineaments of the face take on themselves in living light the feelings of the soul, whether such feelings be of horror, fright, contempt, hope, joy, love, etc., and plainly exhibit the soul's condition? If the mind, or spirit characteristics, are not and can not be impressed upon the lineamental atoms of our features, how is the beastly sot known by his appearance; the libertine by his look; the philosopher by the light of his eye; and the saint by his face, in which his faith, hope and charity are manifested? How does the murderous gleam of the assassin's eye betray his purpose? Why does the child, unskilled in art, upon a single glance at our features instinctively approach us, or fly away as from the presence of some dreaded danger?

How is it that a separated portion of the human body, so small indeed that the naked eye cannot discern it—the spermatozoon of the male and the ovum of the female—contain in themselves the essential characteristics of the individuals from whom they have proceeded, if the theory of impressed particles be not true? But facts prove it true in this one respect, and in others to which attention has been called.

How is a predisposition to be prematurely bald, to inherit consumptive diseases, or any other peculiar diseases, or physical characteristics of any nature—in fact, how is anything of a physical or spiritual character transmitted from sire to son, from one generation to another—but by impressing the germs of the new generation with the characteristics of the old ones? St. Paul, the scientific saint of apostolic days, had this truth in full view when he wrote:

"If one member of the body suffers, all suffer with it."

His opponents will be entitled to greater respect when they demonstrate that the germs of the new generation, located in one part of the body, do not become affected by consumptive diseases, for example, which exert their power on the lungs, located in another part of the organism. Heredity is an incontestible fact and science must subscribe to Paul's doctrine *nolens volens*.

Many more proofs might be furnished to prove the theory of impressed particles, but those already cited demonstrate that each atom of material substance in our bodies, when under the influence of the spirit, or soul force, is metamorphosed into a condition of mind, or feeling, or intelligence, exactly corresponding in quality, if not in quantity, to the characteristics of the spirit. This is the formation of an indestructible bond of union between the two. Thus they become united by an indissoluble affinity.

As spirits differ, so all the particles of every individual's body affinitize differently. The particles of different cor-

porities are not, as it were, cast in the same mould, in the same affinity, and there is but one place which can be their home—one niche which they can fill.

Now, let us imagine some of the particles of one dead body coming in contact with the primary assimilating organs of another living organism. The protoplasm and the dead atom are both intelligent particles, but strangers and hostile. The two positive poles of electricised substance have come in contact and both fly from the embrace.

As ants recognize an intruder from a neighboring nest and eject or kill him (and they possess the keenest powers of perception, since man can detect no difference whatever between those of both colonies), so would the protoplasm, or other organs of food assimilation, recognize and expel without mercy those particles that form the fundamental principles of some other individual's body. These atoms can not be absorbed since there is no basis of union, but they are repelled according to natural law.

We know that affinities in many instances are most powerful, and immense force is required to separate atoms properly and mutually affinitized or, when separated, to cause them to unite with others. This power of affinity may be indestructible and finally indissoluble.

But, does not the theory of impressed particles once established prove too much? If the law of affinity or of impression can interpose a positive barrier to the incorporation of the particles of one body into a different corporiety, this same law ought also to affect all atoms that have ever formed integral portions of animal bodies. But by our own admission the dead or effete atoms of all animal bodies may be assimilated by the organs of other animals.

This difficulty can be removed. It is not necessary to suppose that all particles which have become effete, and are thrown off during life, should always retain the impressions received while in the body; because when the definite end for which each particle was selected and incorporated is accomplished, and the relation of the atom to the living corporiety is severed, the particle may transfer all of its impressed properties to its immediate successor in the body; and when the new atom's turn comes to pass away the operation may be repeated until finally the corpse body is reached, when, from necessity, the particles must remain in a static condition because there are no succeeding particles to which the impressed characteristics may be communicated.

This all occurs under the law of continuity; and the important doctrine has been accepted by many of the most distinguished physiologists as a necessary foundation for a rational theory of the law of heredity.

Physiological science teaches that every particle of our bodies in process of time becomes excrementitious, and if the dying particles do not transmit their properties, that is, those of them which they have acquired while in the body by contact with life, to the newly assimilated atoms that take their place, but retain all such characteristics, then heredity is impossible.

The proposition is logical that all physical characteristics, taints of disease and all other peculiarities that are locked up in the blood and in tumors of the body, must pass away with the substance which is affected by them, if there be no transmission of properties from one particle to another, and all diseases must be eliminated from our bodies every seven years. But heredity is a hard, stubborn fact. It is a fact in brute creation and in human nature. It is true of everything possessed of life. We recognize the law by selecting strong,

healthy shoots for grafting, and by our care not to use smutted wheat for sowing.

(To be Continued.)

TOPICS OF THE TIMES.

BY THE EDITOR.

WHEN the Priesthood is on the earth there is always an opposing power which manifests itself in various ways to deceive the people.

When Moses performed his miracles before the king of Egypt, the king's magicians were able to perform many similar miracles, and the king hardened his heart because of this.

There are allusions in the Old and New Testament to men who performed great works through magic and their knowledge of hidden forces.

When King Nebuchadnezzar had his great dream he demanded that his wise men should not only give him the interpretation of the dream, but relate to him the dream itself, which he had forgotten. But the magicians and astrologers said that he asked more of them than any king ever asked of their class, and they replied:

"There is none other that can show it before the king, except the gods, whose dwelling is not in flesh."

They could doubtless have answered him many knotty questions; but God designed to show King Nebuchadnezzar that his magicians and astrologers could not find out everything.

In our day there has been a wonderful increase of this occult power. It is called by some spiritualism, and it bears a variety of names, and most wonderful things are performed through it to the amazement of the world. There are people who profess to read the thoughts of others, and tell the contents of letters which are sealed, and display other manifestations of power that are mysterious to the people.

We have been sorry to hear that there are those among us who have recourse to people of this description in order to have their fortunes told. There are parties who go into our settlements—probably gypsies—who for a small amount tell to young men and women what their future will be and what kind of persons their future partners will be, and I have been told that some of these fortune-tellers are able to foretell the future with considerable accuracy.

There is a secret hankering on the part of young people, in many instances, to know concerning their future, and they yield to the persuasions of their friends who may be acquainted with these fortune-tellers, or to the persuasions of the fortune-tellers themselves, and pay them their fees and obtain from them intelligence concerning their future.

A case came to my knowledge a short time ago that conveyed to me, with peculiar force, the ill effect of this method of obtaining knowledge. Several young ladies went to one of these fortune-tellers, whom they paid, and who told them many details concerning what their future lives would be. They were all unmarried at the time. One of them was told that she would marry before the others, and a description of her future husband was given her, which agreed exactly with his appearance. At the time of this occurrence she had no idea of marrying any such person. Not only did the fortune-teller relate to her concerning her marriage, but she gave many details that, my informant says, were exactly fulfilled. The

husband she was to marry first was a man of dark complexion, and she was informed by the witch that he would not live long and that she would then marry a man of light complexion.

Now, her present husband is a healthy man, and has had promises made to him concerning his life which are likely to be fulfilled, and there is no probability of his death. But everything that has been told her concerning her life up to the present time has been so literally fulfilled that she is in constant dread lest the remainder of the prediction should be. Her life is in this way robbed of much of its happiness by the apprehension that she will lose her husband. They live very happily together, and the mere thought of losing him is a deep affliction to her.

Now, I don't believe, myself, a word in the prediction about the other husband. The devil is quite willing to tell a great many truths for the sake of having one untruth believed; and it appears to me that in this instance he saw that this would inflict unhappiness on this lady, if it were believed, and he caused his instrument to throw it out.

A short time ago I happened to converse with one of our Elders who had lost a wife. She was from Sweden, though he was a New Englander. A fortune-teller had told her a great many particulars concerning her future life—that she should cross the ocean and should marry, and that in reaching a certain age, in giving birth to her second child, she should die. That part of the prediction concerning her death weighed so heavily upon her mind, because of other things that had literally come to pass, that she made no effort to live, but resigned herself as if it was fated that she should die, and she did die. The circumstances, as related to me, were such that I felt satisfied that had she resisted that feeling and made up her mind to contend for her life, she might have lived and that it was the belief in this prediction and the feeling that it was fate, and therefore useless to contend against it, which caused her to give up the ghost.

I am told that some of our people have recourse to persons who have peep-stones, to get information from them concerning many things. This cannot be done without injury to the person who takes this method of obtaining information. Satan is sure to take advantage of those who thus go on to his ground, and sooner or later, if they continue, he will overthrow them.

I would, therefore, warn all our young people and, of course, those who are older as well, to have nothing to do, in any form, with witches, or wizards, or those who resort to magic or spiritualism, or any of these methods of obtaining knowledge concerning hidden things. They will, most assuredly, be deceived if they do so. And when once they are caught in the toils of Satan he will not release them very readily but will lead them down to destruction.

The age in which we live has produced large numbers of those who profess to wield these mysterious powers, and they are constantly increasing. The words of the Lord, through the Apostle Paul, are being literally fulfilled:

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

NARROWNESS of mind is often the cause of obstinacy: we do not very easily believe beyond what we are able to see.

GOD'S RIGHT TO RULE.

BY W. J.

THERE is a God. He has a Son Jesus Christ, the great Redeemer of mankind. By and through Him the worlds were created. Our earth was created by Him, and made habitable for the children of men. Then they were placed upon it, with a measure of liberty and authority, and subject to the restrictions of law. But did Jehovah ever deed it to them? Did He ever deed it to the devil and his hosts? Did He ever deed it to any other person or power? Has He ever surrendered any right or title to it? Never! The earth is the Lord's, and the fullness thereof. Admitting this to be the case—and if it be not, let the objector please to prove it—has not the Lord the right to dictate and direct the general affairs of this earth? Certainly He has. Weak, erring man will accord to his fellow-man, who may have invented or manufactured a useful article, the right to control it, till he disposes of that right. And certainly the Lord's right to manage the affairs of this earth should be acknowledged till He surrenders that right to some other person or power.

"But," says one, "He does manage the affairs of this earth now, what more do you want?" True, He causes it to travel faithfully in its orbit. He gives it light and air. He keeps the seas and ocean within proper bounds. He gives to it seasons and makes it fruitful. He does these and many other things, and a very good thing for poor humanity that He does, or some other planet may knock our earth to atoms; or it may be deprived of light and a pure atmosphere; or the waters of the earth may engulf us; or we should be liable to starve to death, for puny man cannot control these things—he cannot even make a kernel of wheat to sprout and grow after he puts it into the earth, independent of his Father and God. And these things he is willing, that the Lord shall superintend and control; but how is it with men when He attempts to direct them in their individual or governmental affairs?

Where can the government be found on the earth to-day that makes war, or concludes peace, or does any other important act, by the direction of the Almighty, through a living prophet, who says: "Thus saith the Lord?" And where is the national head, be he emperor, king, or president, who is willing to be dictated by the Lord through His Prophet? Who is willing to seek for the word of the Lord to guide him in all national movements? And who is willing to say all the time: "Lord, thy will be done!"

Unfortunately, and as a rule, rulers and law-makers either ignore or dishonor God, or merely accord Him a little formal, frigid lip-service. Their hearts are far from Him. The spirit of many of them is too truly illustrated in the following telegram, which was published last February.

"Paris, 27.—The municipal authorities have ordered that the name of the Deity be expunged from children's books issued by the metropolitan school committee."

After the Lord had revealed a law in this generation, and some of His children had rendered obedience to it, an earthly government passed a law making it a crime to obey that law of God, and when men obeyed this law of God, in violation of an unconstitutional law of man, they were arrested, tried, and punished by a man-made court for obeying the behests of Jehovah. This shows their disposition to dishonor the Lord and oppose His purposes. Furthermore, if, in the progress of the trial, the prosecuted person gave the law of God the pre-eminence, the court was surprised at his presumption, and

emphatically declared that the laws of the United States were pre-eminent, and *they* must be obeyed; which is another proof of the unwillingness of those in authority to allow the Lord to regulate or control governmental affairs on this earth. Have mankind the right to worship God according to the dictates of their consciences? Freedom of worship is a constitutionally guaranteed right—*on paper*. But is this all that was designed by the thirty-nine deputies who signed the great American palladium of rights? We think not; and here is the declaration, as touching this point, of one of the deputies from Virginia, and the honored President of the convention that framed and adopted that God-inspired Constitution. His name is George Washington. Read his testimony soon after the constitution was framed and adopted:

"If I could have entertained the slightest apprehension that the constitution framed by the convention where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would have never placed my signature to it; and if I could conceive that the general government might *ever* be so administered as to render the liberty of conscience unsecure, I beg that you will be persuaded, that no one would be more zealous than myself to establish effective barriers against the horrors of spiritual tyranny, and *every species of religious persecution*. For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being responsible to God alone for religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

These are noble and God-like sentiments. They were inspired by the spirit of truth and liberty. What pleasure it must have given him to accord to his fellow-men this glorious right! And how must any honest man's heart throb with inexpressible joy when he accords this heaven-chartered right to his fellows! And what mortal tongue or pen can describe the rapturous feelings of honest, appreciative men when they know that this God-given right is free to all! But what must be the feelings of those who would deny this right to their brother-men, and rob them of it?

God has the right to dictate His children. It is His prerogative to tell them what He wishes them to do and what to avoid. Acting upon this agency, they can obey or disobey and take the consequences. But it is *their duty*, and they have the *right* to obey. No man has the right to prescribe laws by which God shall save him or his brother-man. Only think for a moment of the glaring absurdity of a foreigner, who would have the audacity to prescribe the condition upon which he and his countrymen should obtain the privileges and rights of American citizenship! And this is not a far-fetched illustration of what men are doing in matters of salvation. Without revelation or instructions from God, men say to their fellows: "Do thus and so, and you shall be saved—God will receive you in His kingdom, and bestow upon you all the blessings of heaven." What fearful presumption! Man has no right to say how the children of men shall be saved in the kingdom of God. Governments have no such right. And neither has the right to oppose the Almighty when He says how salvation is to be obtained. God our Father has the right to point out the plan of salvation. He will do so. Man has no such right; but he *has* the right to listen to the voice of Jehovah, to do His will in all things, and to worship his Maker according to the dictates of his own conscience; and none should dare to punish him, to molest him, or to make him afraid, for he is accountable to none but God in this matter.

THE LORD IS GOD.

By E. F. PARRY.

Moderato. p

Hear O ye heavens, and give ear O earth, hear O ye heavens, and give ear O earth, and re -

joice ye in-hab-it-ants thereof, for the Lord is God, for the Lord is God, for the

Lord is God, the Lord is God, for the Lord is
for the Lord is God, for the Lord is

God, for the Lord is God, and be-side Him there is no Sav-ior: *mp* Great is His wis-dom,
God,

marvelous are His ways, and the ex-tent of His doings none can find out; His pur-pos-es fail not,

neither are there an-y who can stay His hand: From e-ter-ni-ty to e-ter-ni-ty He
from e-ter-ni-ty to e-ter-ni-ty

Vigorous. f

is the same, and His years never fail. Hear O ye heavens and give ear O earth, hear O ye



THE DAYS OF 1856.

BY VIDI.

BROTHER JAMES M— is a very much respected man of our community, and has proved his integrity to the truth in more ways than one. Although not rich he is blessed with sufficient means to comfortably provide for himself and family. He arrived here in early years and had to share in the hardships incident to the building up of a new country. It was during such times that the temptation was very great to wander away from the body of the Church in search of more remunerative and easier employment than could here be obtained.

Brother M— says:

In April, 1856, I succeeded in obtaining employment at digging in a garden for the sum of \$10.00 per month and board, a figure at which many young men now would turn up their noses and prefer being idle to accepting such small pay. The work continued from early morning until late at night, and was so hard that at night I could scarcely sleep because of the pains in my back.

The place where I worked was about ten miles north of Salt Lake City and after being there a week I went on Saturday evening to my home, and there received a letter from a fellow-tradesman who had gone to California and was over-crowded with work at very high wages. He said if I would come where he was he would guarantee me sufficient work at five or six dollars per day. Just after receiving this word a man came and offered me thirty dollars per month if I would help him drive cattle to California.

I told him he should have my answer the next day. These propositions were a great temptation to me, for while at my heavy work of the past week I had often questioned why I should be thus drudging for a mere pittance when elsewhere I could be earning so much more at my trade. Still I knew the counsel of the authorities was for men not to leave the valley unless called to do so by those who presided. The matter troubled me, and as on many other occasions when undecided as to what I should do, I asked the Lord to direct me aright.

The next morning I arose between two and three o'clock and started for the place where I had been employed. On coming to the top of a hill about half way to my destination, I sat down to rest, and then the tempter whispered in my ear: "You are very foolish to go and dig again and almost break your back

for ten dollars a month, when you can go to California and do so much better."

While I sat debating in my mind what to do, and half resolved to go west, I noticed a flat stone lying on the ground in front of me. I picked it up and spat upon one side. "Now," said I to myself, "when I throw this in the air if it falls with the dry side up, I will remain, otherwise I will go."

The result was that it was decided I should remain, which at the time was somewhat of a disappointment to me. I went, however, to my work, banishing all thoughts of leaving the home of the Saints, and was astonished at the change this decision wrought in me; the spade seemed lighter, the work much easier, and my spirit seemed as buoyant as a feather.

That same day my employer took me to the city, where he had some more agreeable work for me to do. From that time I was prospered and blessed in all my labors.

If I did not fully realize it at that time, I have since, what I might have lost by going away with that spirit. Many of those who did leave were financially prospered in the west and there remained, either becoming apostates or losing interest in the work. Others who returned were worse off than they were when they started. And all who thus left contrary to counsel were losers either spiritually or temporally, while I, for one, who though reluctantly obeying counsel, was blessed in both of the above-named directions.

CLAIM OF REVELATION.—Whatsoever is divine revelation ought to over-rule all our opinions, prejudices, and interests, and hath a right to be received with full assent. Such a submission as this of our reason to faith takes not away the landmarks of knowledge: this shakes not the foundations of reason, but leaves us that use of our faculties for which they were given us.

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DIALOGUES AND RECTIFICATIONS: π -
with the *issai* (regulating collection of
home production) similar to *gongxi* in
Sinhalese. Entertainment = *WR* (very or-
dinary gathering).
Happened to be *issai* = *gongxi* = *gongxi* (com-
munity gathering).

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